

THE HOLIEST MEN AND WOMEN, HAVE MOST ABHORRED THEIR SIN, AND THEIR CONFESSIONS HAVE BEEN THE MOST HEART-BREAKING.

And if there are sinners in the church, men who are not pure and holy, does it help the matter by withdrawing from it? If the church is not pure *is the world any better?* If the church has a member here and there belonging to a secret society, has not the world millions of them? Are there purer associations in the world than in the church? *The man or woman who is too pure and holy to live in Christ's church on earth is too pure and holy to live any where else on earth.*

6. Lastly, "The nine gifts spoken of in I Cor. xii are in the Holy Spirit. The Holy Spirit is the church. John xviii, 17." The conclusion to be drawn from this statement is, that therefore these gifts are in the church, and must be in its members. On this let us note:

(1) That these gifts ceased with the persons on whom the Apostles conferred them. *There is not a case on record where they passed beyond the persons on whom the apostles conferred them, and the gifts therefore ceased with the apostolic age.* They were necessary then to establish the claims of Christianity, but are not now when we have the entire New Testament written, and such an array of testimony in the triumphs of the church, as would outdo miracles themselves.

(2) If some of these gifts are in the church, then all of them are. Who claims to possess the power of "diversities of tongues?" Where is there a case on record anywhere outside the New Testament? And who will claim the power to perform miracles? See 1 Cor. xii: 28. If the gift of "healing" is in the church, then are also "miracles" and "diversities of tongues." Who can, by inspiration, speak different languages? The man who can heal a withered arm can raise the dead? Christ and the apostles could raise the dead. Is this gift or power continued? *It is as easy to create a world as it is to create a grain of sand. The same power that can give to man a natural limb which he does not possess, can create a whole man.*

(3) If sister Dickey insists on a literal interpretation of Paul's language in 1 Cor. xii, to be consistent she must follow the same rules of interpretation, for 1 Cor. xiv. Will she accept without modification, the language of Paul when he says: "Let your women keep silence in the churches?" Will she accept this in its literal sense, as an eternal principle, applying to the church in all ages? If so, let her cease, not only her preaching, but singing also, in public. If

the language in chapter xiv had a local application only, as we think it had, intended for the church to which it was addressed, why not interpret chapter xii in a similar way?

The truth may as well be clearly stated. We unhesitatingly affirm that the doctrine of *special miraculous gifts in the church, the absolute purity of the Church Militant, the sinless perfection of its members, and similar doctrines—these vanish like vapor in the morning sun before a FAIR AND IMPARTIAL INTERPRETATION OF THE WORD OF GOD.*

PERSONAL MENTION.

Brother I. D. Bowman did a grand work in Philadelphia.

Brother J. W. Beer reports one baptism at Mulvane, Kan.

Brother D. V. Yoder reports five additions at Milford, Ind.

Brother Z. T. Livingood reports two accessions at Lanark, Ill.

Brother E. B. Shaver reports four additions by baptism at Altoona, Pa.

Brother J. S. Bowman reports three accessions by baptism at Red Hill, Va.

W. A. Welty, a theological student, preached at Mansfield last Sabbath.

Indirectly we learn of ten accessions at Huntingdon, Ind., by brother J. H. Palmer.

Brother J. M. Tombaugh began a protracted meeting at Miamisburg, O., Dec. 3.

W. H. Miller of the theological class, filled the pulpit at Buckeye City last Sabbath.

Brother Shoemaker reports nine additions at Claypool, Ind., under brother Hopkins' preaching.

Brother Flora reports eleven accessions at Dallas Center, Iowa. Nine by baptism, and two by relation.

Glorious news from two large cities. D. J. Bole from Pittsburg, reports ten accessions—eighteen in all.

Dedication at Williamstown, O., Dec. 23, by brother J. D. McFaden. The editor also has an invitation to be present.

Brother F. M. Chase reports a glorious meeting at Garwin, Ia. Nine accessions so far. Brother Hall does the preaching.

Brother S. W. Wilt is having good success in his revival efforts. Seven baptisms at Clifton Mills, W. Va., and five at Sugar Grove.

Brother J. C. Mackay, of Hagerstown, Md., has accepted a call to the Meyersdale pastorate. We congratulate the brethren of Meyersdale, on securing such an able and efficient preacher and pastor.

Brother H. S. Jacobs, of Homerville, O., was treated to a very pleasant surprise on the 50th anniversary of his birthday. Brother Jacobs is an earnest, faithful minister of the word and his people greatly appreciate his services.

Brother W. L. Spanogle, of Roaring Springs, Pa., relates in this week's issue, a very pleasant experience he has lately had. After his sermon at Martinsburg, six responded to his invitation and came out on the Lord's side.

Through brother Livingood, we learn that brother S. J. Harrison has severed his connections with Dr. Dowie and is ready to give himself wholly to the work of the ministry. This news will be hailed with joy in this day when we are so much in need of ministers.

The following item is clipped from the *Weekly Review*, a paper published in Va,

"Miss Mary M. Sterling, of Fayette county, Pa., is holding a series of meetings on Rock Camp in this county. Miss Sterling is a good speaker and a fine preacher. She has been having great success in her ministerial work."

Brother C. F. Yoder of Warsaw, Ind., writes: "Our meetings are continuing with great interest and as long as the Lord gives strength and success we will keep on. Twenty-six have been received into the church so far, all of them noble workers." Surely there is reason why the church at Warsaw should greatly rejoice. Later: three more additions, making twenty-nine.

Brother S. S. Hoffman, chairman of the ministers' credential committee of the Indiana State conference sends us a letter from Esther Dickey, written to him in reference to her relations with and to the Brethren church. It will be found on another page of this issue. We think it right that the church should be informed on matters of this kind and for this reason publish this letter with comments.